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# Christian Education

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**Vol. V**

**November, 1921**

**No. 2**

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## **The Geneva Plan—A Going Concern**

## **What the Church Boards of Education Are Doing**

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## THE COUNCIL OF CHURCH BOARDS OF EDUCATION

111 Fifth Avenue, NEW YORK

Robert L. Kelly, Executive Secretary

Miss Lura Beam, Associate Secretary

O. D. Foster, Associate Secretary

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# Christian Education

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Robert L. Kelly, *Editor*  
111 Fifth Avenue  
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## ANNOUNCEMENTS

The next annual meeting of the Council is to be held at the Edgewater Beach Hotel, Chicago, beginning Monday morning, January 9, and extending through that day and the 10th of January, 1922. The various Boards of Education and educational associations, as well as the Conference of Church Workers in universities, will hold their meetings on the 11th and 12th of January. The annual meeting of the Association of American Colleges convenes at the Auditorium Hotel on the evening of the 12th of January and extends, as usual, to 12 o'clock on Saturday, January 14. Careful preparations are now being made for the programs of all these various organizations.

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### THE GENEVA PLAN—A GOING CONCERN

O. D. FOSTER

For a number of years the Young Men's Christian Association has been conducting student conferences in various parts of the United States. These conferences have been wholly under the direction and supervision of the Association, which has in various ways sought the cooperation of the Denominational Boards. This cooperation has not been at times what it should have been, due in part to an inadequate appreciation by the denominational representatives of the value and purpose of the conferences, to the belief that the conferences were not being conducted in a way that they could most heartily approve and to the impression that the conference executives were not anxious to share with the Church Boards the responsibility of building and conducting the programs. These and other considerations, as well as the lack of mutual understanding in general, made complete co-operation difficult.

The ever enlarging numbers of young men attending these conferences have led to a new study being made relative to the attitude the boards should take toward them. This study was begun last winter in and through a series of informal conferences between the Association and Board representatives. It has resulted in a much better understanding on the part of both the Association and the Boards. It was discovered that the chief obstacle of the Boards has been their lack of appreciation of the opportunities presented in these conferences and that as a consequence they have not seen fit to make the sacrifice incident to attending them and giving their aid throughout the sessions.

The study centered largely upon the Geneva conference. Out of this grew what has come to be known as "the Geneva Plan." Among the main features of this plan are:

- 1 The organization of the Church Representatives under the leadership of the Council of Church Boards of Education.
- 2 The presence throughout the conference of denominational units composed of one representative from each of the following Boards: Educational, Home Missions and Foreign Missions.
- 3 The nominations of the Home Missionary representatives by the Home Missions Council were made so that the various denominational representatives supplemented each other in such a fashion as to provide specialists for each of the major interests. (It is further agreed that the Foreign Missions Conference will serve in a similar capacity the coming year for the foreign interests.)

During the last series of conferences the Council of Church Boards of Education, co-operating with the Home Missions Council and its various homeland constituencies as also the Foreign Missions Agencies of the several denominations, with the hearty approval of the student department of the Y. M. C. A., attempted to apply the method at Geneva, and in modified form at Silver Bay, Estes Park and Blue Ridge. As one result, for example, it brought to the Geneva Conference for the entire session the following Church representatives:

#### BAPTIST.

- F. Stiffler*—Pastor—Board of Education—Religious Education.  
*G. A. Huntley*—Shanghai Baptist College—Physician.  
*A. B. Howells*—West Indies and South America—Home Missions.

#### CONGREGATIONAL.

- M. J. Bradshaw*—Congregational Education Society—Life Work Secretary—Call to Ministry.  
*D. J. Perrin*—Superintendent, Congregational Home Mission Society in South Dakota—Frontier Problems.  
*W. L. Beard*—American Board President Foochow College—Educational and Evangelistic Work.



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*H. A. McNulty*—Missionary China—Principal Academy—Educational.

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## METHODIST.

*J. C. Nate*—Board of Education—Religious Education—Ministry.

*C. M. McConnell*—Home Missions—Rural Specialist.

*J. H. Lewis*—Foreign Missions—Personnel.

## PRESBYTERIAN.

*W. H. Crothers*—Student Secretary—Board of Education.

*J. J. Coale*—Executive Secretary Presbyterian Council, Baltimore Home Missions—Immigrant and City Problems.

*A. W. Moore*—Foreign Missions—India—Evangelistic and Village Work—Mass Movement Work.

## UNITED PRESBYTERIAN.

*Hugh A. Kelsey*—Professor of Bible.

## DUTCH REFORMED.

*W. J. VanKersen*—Board of Foreign Missions—Representing both Home and Foreign Missions.

## GENERAL.

*W. S. Beard*—Home Missions Council—Chairman Committee on

Recruiting Home Missions Force—Specialist on Home Missions of interdenominational standpoint.

*O. D. Foster*—University and Seminary Secretary of the Council of Church Boards of Education—Dean of denominational representatives—specialty—religious education and Theological Seminary problems.

The above named Church representatives, along with their dean, the Council appointee, met, as in the case of the other conferences where the plan was tried, at the conclusion of the conference and recorded their convictions in certain findings. These findings were all brought together by their deans and discussed. As a result the following observations and recommendations are proposed.

In view of the fact that the Young Men's Christian Association has rendered a far reaching service in initiating and maintaining student conferences through the years, the Church Representatives are glad to express their gratitude for the leadership of the Association in this significant undertaking. They are also glad to convey to the officers of the Association their appreciation of the spirit of co-operation manifested by the leaders of the various conferences in affording to the Church Boards the opportunities for service in the conferences and approach to their respective constituencies. Furthermore, they are deeply indebted for the excellent accommodations provided the representatives of the Boards, as well as for many other courtesies and considerations extended them.

After attending various conferences and being highly gratified with the manner in which they are being conducted in general, the deans recommended, in the belief that they may further augment the effectiveness of the conferences:

1. That all the Church Boards whether Educational or Missionary be urged to take more seriously their participation in the Student Conferences, and that they designate as far in advance as possible their most effective representatives and that these be expected to remain throughout the Conferences.
2. That the Council of Church Boards of Education and the individual Church Boards be requested to apprise representatives of their various duties and privileges as early and as completely as possible.

3. That the method employed this year of introducing Church representatives at the opening session of the Conference be continued, and that the Dean of Church representatives sit daily with the Executive Committee of the Conference, as well as be given a place on the program.

4. That the representatives of the Church Boards of Education be urged to inform themselves of the whole program of their respective churches and come provided with proper literature.

5. That the Church Boards of Education secure as far as practicable the attendance at the Conference of their student pastors in their respective regional conferences, and that these student pastors consider seriously the advisability of meeting in daily sessions at the Conference to discuss their common problems and methods of work.

6. That the Church Boards of Education along with the Home and Foreign Missionary agencies prepare proper conference registration cards and develop adequate means of "following up" their delegates at the Conference.

7. That the "Retreat" be utilized to give to the Church representatives a comprehensive understanding of program and methods in order that these representatives, from the beginning, may have a full understanding of their duties.

8. That more diligent study be given to the conduct of the Sunday morning hour or hours which may be allotted to the church groups, that the maximum value may be attained both as to the service and the interview opportunities by the church leaders.

9. That if possible a more effective plan be devised for the utilization of the interviews of the church representatives who are specialists in the different forms and fields of Christian work.

10. That the representatives of all Boards attending the first denominational meeting present the missionary outlook, both home and abroad, of their churches, and at the second meeting the general background and program of their churchly activities and peculiar contribution to the world.

11. That when special aspects of current problems are presented on the platform, the leaders most competent to advise

should be announced at the time with a word about each, and introduced if they have not already been introduced and that the list should be posted.

12. That mention be made several days in succession of the possibility of interviews in order to interest the delegates who arrive late.

13. That a satisfactory system be developed by which life work decisions obtained in interviews may be reported promptly to representatives of the churches to which the men belong.

14. That when mission class leaders, home and foreign, are chosen, the program committee consider suitable representatives of the Church Boards, so that by leading classes they may have larger opportunity of contact with the men.

15. That the vocational atmosphere of the conferences be maintained through life work meetings, institutes, etc.

16. That home and foreign missions be presented apart from the ministry by outstanding men at platform meetings.

18. That the forum method be extended as far as practicable.

19. That serious attention be given to the presentation of Christian fundamentals in a manner consistent with modern scholarship and learning.

20. That a question as to denominational connection be placed on the enrollment card sent in before the conference begins.

21. That a class or classes be offered to such students as are particularly interested in church work as such during the entire conference, for the discussion of methods of church work among students in university centers.

22. That the two representatives appointed by the Council of Church Boards of Education be members of the committee which builds the program of the conferences. One of these men should be the university secretary as far as practicable, or the Regional Dean of Church representatives, and the other should be chosen from the region in which the conference is held.

23. That there be appointed a committee to co-ordinate the nominations of the church representatives at the various conferences; said committee to be composed of one representative of the

Council of Church Boards of Education, one from the Home Missions Council and one representative from the Foreign Missions Conference.

24. That the deans secure their personnel through the Educational Boards who in addition to appointing their own representatives for the different conferences, also designate two other representatives, whom they choose from the nominations made by the Home Missions Council and the Foreign Missions Conference respectively.

Note—That when the Church Boards of Education shall attempt a similar program in the summer assemblies of the Y. W. C. A. that a council, composed of church boards of education, the Women's Home and Foreign Missionary Conferences, be asked to function as of the men's organization stated above.

It is believed that the foregoing observations and recommendations will contribute to the enrichment of the conferences. The opportunities are so numerous and the problems so intricate that it behooves all to do their very best to attain the maximum results for good. The challenge made by these conferences to the various boards will be revealed in part by the following table, which shows the denominational connections of the students attending them this last summer.

<i>Denomination</i>	<i>Geneva</i>	<i>Silver Bay</i>	<i>Blue Ridge</i>	<i>Seabec</i>	<i>Estes Park</i>	<i>Hollister</i>	<i>Total</i>
Baptist .....	56	54	77	25	46	19	277
Christian* .....	8	2	12	..	22	4	48
Church of Brethren..	7	4	..	..	6	..	17
Congregational .....	45	61	2	16	25	1	150
Disciples of Christ*..	30	1	..	..	..	2	33
Evangelical .....	22	6	..	..	1	..	29
Lutheran .....	21	19	8	3	4	1	56
Mennonite .....	21	..	..	..	..	..	21
Methodist .....	197	85	123	44	74	70	593
Miscellaneous .....	14	19	178	..	5	3	219
Not given .....	15	47	..	25	12	2	101
Presbyterian .....	103	89	89	36	42	34	393
Protestant Episcopal.	11	64	6	1	1	4	87
Reformed .....	28	34	..	..	1	..	63
Society of Friends...	11	4	..	5	6	..	26
United Brethren .....	15	..	..	..	16	..	31
Roman Catholic .....	..	17	..	1	1	..	19
Total .....	604	506	495	156	262	140	2163

The international aspect is one of unappreciated importance. At the Geneva conference, which is but typical, 98 students, in

addition to the 604 delegates, came from foreign countries as follows:

China .....	28	Latin-America ...	12	England .....	1
Philippine Islands	26	Africa .....	2	Canada .....	1
India .....	7	Korea .....	2	Russia .....	1
Japan .....	15	South Africa ....	3		

In the total student body at Geneva 109 colleges were represented. These students were divided into 40 Bible discussion groups, 29% of which maintained perfect attendance throughout the conference, while the percentage for the entire camp was 99.63.

The American students on registration designated their intended professions as follows:

Agriculture .....	39	Medicine .....	35
Association Secretaryship...	30	Miscellaneous .....	13
Business .....	51	Ministry .....	94
Chemist .....	7	Missions .....	42
Dentist .....	1	Social & Religious Work...	14
Engineering .....	68	Teaching .....	60
Journalism .....	12	Undecided .....	103
Law .....	35		

Over one thousand personal interviews were cleared through the central bureau and it was estimated that there were as many more held outside, thus making a total of approximately two thousand.

One hour each day the Geneva students were divided into 20 "commissions" or groups to study Association methods. One of these groups, 64 in number, studied instead, Methods of Church Work, under the able leadership of Professor J. M. Artman of the University of Chicago. All were so highly pleased with the results attained in this group that it was not only voted to continue the work but to extend it as far as practicable.

The above statistics, while largely from Geneva, reveal the rich field of opportunity afforded by these conferences for the church representatives to make helpful friendships with promising young men who are now leaders in their respective institutions and who will soon be leading in many strategic centers and lines of human endeavor. It was the general conviction of the church representatives attending these conferences that much more prayerful consideration should be given these significant gatherings and that the best available men should be delegated

by the boards to attend them during the entire session. With more complete co-operation and greater mutual confidence these centers may become even more fruitful in decisions and preparation for Christian leadership.

### WHAT THE CHURCH BOARDS OF EDUCATION ARE DOING

R. L. KELLY

An address delivered at the annual meeting of the International Convention of the Disciples of Christ, September, 1921.

Properly to comprehend what some of the Boards of Education are doing, one must be a believer in miracles. For through the providence of God, with the Boards as instruments, blind eyes have been opened, deaf ears have been unstopped, and the lame have leaped with joy.

I do not need to go beyond the limits of the recent history of the Disciples of Christ for concrete evidence of the truthfulness of my declaration, that is, if you believe a miracle to be the triumph of spirit over matter and untoward events. For you have demonstrated within the past few months, in meeting your Interchurch Underwritings, that the phrase "mere scrap of paper" is not in the Disciples' vocabulary. No more heartening incident has occurred in recent years than your courageous discharge of this unwelcome duty. Let us give another concrete illustration.

One year ago the "Christian Education Movement" was launched by the Board of the Methodist Episcopal Church, South. Here was a constituency of two and one-quarter millions, most of whom had serious educational short-sightedness and ears dull to the appeal of Christian education. In places educational progress was thwarted by jealousies and hostilities. The cause of education had not been included in the Centenary Movement. Not only was there marked indifference among these people to the claims of Christian education, but they were wearied with many campaigns and many of their Centenary and other pledges were unpaid. As if these were not difficulties enough, the unprecedented economic depression intervened. When the campaign began, cotton was 40 cents per pound; when the period



for making pledges came the price had dropped to 10 cents. Rice, which had been \$3 per bushel, was now 60 cents per bushel.

And yet within twelve months the ninety institutions of the Southern Methodist Church were welded into a unity and a profound conviction was burned into the imagination of the membership that the salvation of the church comes through its functioning as an educational enterprise. With the unification and education of the church—a short course to be sure, for such marvelous results—came an appreciation of the Christian truth of the trusteeship of life and property. As a part of the campaign a call was issued for five thousand young people for service in the pulpits at home and the mission fields abroad, and more than five thousand responded. Thirty-three million dollars was asked for the schools and within the ten days devoted to pledge making, in spite of all obstacles, \$18,000,000 was subscribed. All the goals set up as objectives, except the financial one, were fully reached within the first twelve months of the two-year campaign. The leaders confidently expect to realize the total financial objective within the next year.

The educational activities of the Congregationalists during the past year represent a widely different temperament and method. If the achievements of the Southern Methodists constitute the most spectacular development of the year, the accomplishments of the Congregationalists represent perhaps the most significant. The Methodist campaign has been and is being conducted very generally along the now somewhat standardized lines of the Men and Millions Movement, the Centenary, and the Interchurch World Movement campaigns, although there were refinements in some of the departments, as for example, the quality of the publicity, not before attained perhaps. On the whole, however, the methods were of the "promotional" type—intensive work under high pressure.

The Congregationalists have worked with greater deliberation. The Congregational National Council, two years ago, appointed an Educational Commission composed of leading educators of the church. This commission asked the Council of Church Boards of Education to make a comprehensive survey of Congregational institutions with special reference to their fields and their curricula. This study was based upon the American Col-



lege Survey of the Interchurch World Movement. It covered eight or ten states. In the light of this study the Council of Church Boards of Education drew attention to certain prevailing principles and tendencies and made specific recommendations for the work in individual institutions. A supplementary study was made by a member of the staff of the Congregational Education Society. As a first large result of these investigations the Educational Commission proposed to the recent National Council in Los Angeles the establishment of a Congregational Education Foundation to be equipped financially and to be guided by personnel adequate for a far reaching piece of constructive educational work. Frankly, the models for the Congregational Education Foundation are the Carnegie Foundation for the Advancement of Teaching and the General Education Board, endowed by Mr. Rockefeller. The National Council this year ratified the proposal and has appointed the trustees of the Foundation. It will take some time to put this plan into operation, but when achieved it will have an element of stability which the high-pressure campaign lacks. The Congregationalists are digging deep and laying permanent foundations. Of even more far-reaching significance is this step, however, for the cause of Christian education because while the Congregationalists have always been conspicuous leaders in American education, their institutions have heretofore been quite independent of the churches. Invariably they have had self perpetuating boards of trustees and little or no formal or informal church affiliation. This step does not indicate a departure from tradition on the formal side. But it does indicate a group consciousness which is new and a determination informally and really to develop a worthy system of Christian education under Congregational auspices.

A survey of your institutions, similar in purpose and method to that made of Congregational institutions, is now being made by the Council of Church Boards of Education, and will soon be placed at the disposal of your Board of Education.

Already the fact has been disclosed that the Disciples lead perhaps among the church college groups, in the curriculum emphasis upon Bible teaching. The statement sometimes made that higher education in America has forsaken the Bible as a text book does not apply to colleges of the Disciples of Christ.

The Methodists, South, and the Congregationalists represent extremes as to general methods of operation. The method of most of the Boards of Education lie between these extremes. Nearly all of the denominations are now conducting financial campaigns or have just completed them. In some cases these campaigns are conducted by the boards, and in others by the institutions themselves with the boards co-operating, or by the forward movements of the churches with the educational boards participating. The Southern Baptists completed their campaign for \$75,000,000 for education with an over subscription. The campaign of the Evangelical Association for \$1,425,000 for education also was over-subscribed. In the aggregate, the post-war askings of the boards and affiliated institutions for Christian education quite exceeds \$325,000,000, and there is good indication of ultimate success on the part of almost every group. Some of these campaigns are to extend to 1924 or 1925. The board of the Presbyterians, U. S. (Southern) are working their field section by section, and by this means are invariably attaining the results sought. The Methodist Episcopal institutions are working by institutions and with uniform success under the general leadership of the Councilor in Finance of their Board of Education. This Methodist Episcopal development, however, is not a "movement." The term "movement" is being consciously avoided, and the campaigns are carried on quietly without church-wide publicity of any sort. They represent a reaction in method from the Centenary and the Interchurch World Movement.

One of the most hopeful developments of the year within this field has been fostered by the General Board of the Presbyterian Church in the U. S. A. I refer to the so-called Challenge Fund. The General Board of Education has divided Presbyterian colleges into groups whose campaigns are allotted to successive periods of time. The General Board pledges a definite percentage of the annual challenge fund to a given college—the amount of the percentage depending upon the size of the goal sought by the college and upon the needs of the particular college. As a result of these pledges the colleges have been stimulated not only by the expectancy of financial assistance over and above that which they may secure by their own efforts, but be-

cause of the practical assurance that they are not fighting single-handed but have the sympathy, the prayers and the financial support of the great church with which they are affiliated, and which they are trying to serve. On the other hand the membership of the church is brought to feel a sense of solicitude for and ownership in her institutions of learning for the pledges of the Board of Education are met through contributions in the Every Member Canvass. As a result of this method it was asserted at the last General Assembly that "Never before have the colleges reported additional pledges to their funds to an amount anywhere near the amounts reported this year." It has furthermore been demonstrated by the colleges that have had the full aid of the Finance Department of the Board that they have not only been more successful in their results, but have attained the results at much smaller expense than is involved in the methods and practices of the professional campaigner. Certainly the recent achievements have been little less than phenomenal in this field as well as in most of the fields with which the boards have to do. The past decade has marked by far the largest degree of progress—in spite of the war and financial crisis—the older boards have ever known while during the decade several new boards have been organized and have attained commanding influence.

Of such a kind is the board of the Northern Baptist Convention. When it was organized ten years ago the board was without means, without prestige and faced, on the whole, a most disheartening situation. To be specific, it was found that as compared with other leading Protestant groups, relatively few Baptist young people were enrolled in colleges, and education was not a subject of Baptist interest.

Within the decade the Baptists of the North have assumed their share of definite responsibility for the education of the nation. The number of their students has increased 70%, the assets of their institutions 95%, the number of their student pastors from two to thirty-four. The Baptist Convention in 1915 adopted a five-year program, the educational objectives of which were student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand students in colleges and universities, and \$6,000,000 for additional

endowment and equipment at home and abroad. They now have pastors in thirty-four rather than twenty-five universities, they have 17,000 instead of 15,000 colleges and university students, they have raised \$40,000,000 instead of \$6,000,000, and they have failed to attain their goal only in the matter of recruits for the seminaries. Instead of one thousand students they have secured but four hundred and fifty-one. A year ago the Christian spirit and purpose of Baptist institutions of learning was publicly challenged by leaders within their own ranks and the utter groundlessness of the charges was conclusively proven by the board during the past year.

This brief description of the major activities of the Baptist Board calls attention to the important fact that the boards have a wide range of interests and a variety of functions. They are by no means confining themselves to financial campaigns. They do not place first emphasis upon the securing of money—not even for themselves—and some of the boards now have invested funds which pass the million mark.

In some instances, as for example, the Congregational Education Society, the board has jurisdiction over the entire field of religious education; in church schools—Sunday and week day—in colleges, seminaries and training schools. The Congregational Education Society also has a department of social service and one of missionary education.

In the case of the Presbyterians, U. S., the work of Christian education and that of ministerial relief are in the hands of the same organization. This board is doing a notable piece of work in promoting education for the ministry and missionary service, and in securing higher salaries for ministers, in accumulating an endowment fund for ministerial relief, and the board is now formulating a system of insurance and pensions for ministers.

The Methodist Episcopal Board is making an important contribution to the education of the Southern Highlanders, those original Americans who “return such splendid dividends in consecrated manhood and womanhood.” They also are expending a relatively large sum in building up a system of education through their conference courses of study for young men who

have had no other opportunities for constructive theological or ministerial training.

But the lines of service just mentioned are somewhat aside from the leading activities of most of the boards. Perhaps these leading activities may be summed up roughly under five heads.

1. Most of the boards have more or less direct contact with their established educational institutions. The boards are concerned to stabilize these foundations of Christian education and to assist in formulating their policies. Several of the boards participate in the standardization and classification of their schools, colleges and universities. They sympathetically set goals of attainment, educational and financial, for their institutions which they then proceed to assist them in reaching. In some instances this work has been so scientifically and so conscientiously done that the General Education Board and similarly endowed agencies rely for certain types of information upon these church boards. The value of the prestige in the educational world which some of the denominational colleges have thus secured is beyond computation. The boards believe that an institution of learning must be worthy to stand up alongside the state institutions without embarrassment or apology. Almost without exception, in the boards which have been departmentalized there is a college secretary.

2. They are coming more and more to realize their responsibility for introducing and maintaining religious interest and life in the great state and independent colleges and universities. They realize the inability of the state institutions and the indisposition of some of the independent institutions to include this crown of all education in their total program. They know that scores of thousands, indeed, hundreds of thousands of the choicest children of the churches are spending their academic careers in these great institutions, practically unshepherded by their alma maters. They have heard the Macedonian cry of many of these institutions to come over and help them and they have heard the call of the Christ to "feed my sheep." Most of the boards have a university secretary. One of the boards operates in sixty-three state and independent universities.

3. The boards are impressed with the absolute necessity of the entire system of American education being permeated with

the spirit and power of Christianity. They are valiantly fighting for this fundamental tradition of American education. They feel that nothing less than this will guarantee the permanency of our governmental structure, of our civilization itself. They believe this is a *sine qua non* of a healthy and sane democracy. To this conception which is an unalterable conviction, they have solemnly pledged themselves. They know much of the American public does not have this ideal, they know the constituency of the churches themselves are often unconcerned and indifferent. They realize they have a mighty task, but they have a clear discernment that this way lies Christian progress and American civilization. Several of the boards have departments of publicity to assist in this program of propaganda.

4. The boards realize that such a result can eventuate only as there is an army of professional and lay workers, men and women consecrated to these ideas and qualified by natural endowment and long and careful training for so matchless a task. They are therefore addressing themselves to the great enterprises of evangelization, of vocational guidance and life enlistment and recruiting. They assist in school and college visitation, they promote vocation days and life work conferences, they participate in student conferences and assist in the establishment of lay workers' training schools, and that worthy candidates without adequate means for educational preparation may not be eliminated from the opportunities of this service, they promote children's day funds, students' loan funds, scholarships and employment bureaus. Last year there was returned to the Methodist Episcopal Student Loan Fund alone almost \$150,000 by former beneficiaries. The boards set store by the young life of the churches. Most of them have one or more life work secretaries, men and women.

5. The boards realize that the total task as thus inadequately set forth cannot be realized if there is denominational jealousy and rivalry. It is a task not for blind and prejudiced partisans. The task calls for enlightened statesmanship. The boards therefore have repudiated the principle of competition as ineffective and unchristian and have committed themselves to the principle of co-operation. They seek the best means of bringing their own institutions and constituencies into co-operative relationship



and they have banded themselves together into a council of Church Boards of Education for the study of their common problems, for the interchange of ideas and methods, for the awakening and communicating of inspiration, for the strengthening of courage, for the development of that power which inheres only in unity. The boards individually and collectively constitute a league of hearts striving to perpetuate the methods and the message of Him who taught as man never taught.

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### NORTHERN AND SOUTHERN PRESBYTERIANS OF KENTUCKY GET TOGETHER IN AN EDUCATIONAL PROGRAM

DR. E. P. HILL

Notable action was taken at recent synodical meetings of the Northern and Southern Presbyterians in Kentucky whereby Centre College, Kentucky College for Women and Louisville Theological Seminary are brought under joint control of the two denominations and a financial campaign for \$1,000,000 is projected.

According to the plan adopted the trustees of the two colleges elect their own members, but one-third of the members must be ratified by the Northern Synod and one-third by the Southern Synod, the other third to be elected by the two-thirds of the trustees whose election to the board is not submitted for approval to the Southern Synod.

In view of the advantage thus given to the Northern Synod as regards the two colleges, the Southern Church is given a controlling interest in the Louisville Theological Seminary, one-third of the trustees being elected by the Northern Synod and two-thirds by the Southern Church.

The most significant feature of the new arrangement is the fine spirit which the two cooperating bodies displayed in adopting the plan, as is shown by the following extract from the report of the joint commission that was presented to both Synods:

"You will be happy to know that these meetings have been rich in cordiality, and that the brethren have been most willing to adjust all difficulties. The difficulties that we encountered were those of circumstance, not of desire or of feeling. And had

your Committee nothing more to report than this, it would still be a notable report indeed. For the hope of the future is with the followers of Christ; and the torn world needs nothing more than the healing which comes when men are one in Christ Jesus. Unless Christians can unite to do, in a Christian spirit, what they cannot do separately, time may prove they were not equal to the great responsibility that was theirs. That thirty-five thousand Presbyterians should establish two educational systems in Kentucky to do the same work is unthinkable. To maintain one system will be tax enough upon our strength and thought. Thank God (and we use these words with thankful reverence) the day is at hand when we can unite in support of one educational system."

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#### PERTINENT PARAGRAPHS

Dr. George R. Baker, Associate Secretary of the Board of Education of the Northern Baptist Convention, is acting as general secretary of the Board in the absence of Dr. Padelford in China.

Miss Mary Gilpin Armstrong has been promoted to the educational editorship of the New York *Evening Post*. Miss Armstrong was a guest of the Council of Church Boards of Education at the last annual meeting at Wallace Lodge and made daily reports to the *Evening Post* of the Council's proceedings. During the summer Miss Armstrong has distinguished herself in a series of articles in the *Evening Post* on the general question of ministerial enlistment.

*The Christian Work* is to be commended for its broad and consistent policy with reference to the place of Christian education in the total work of the church, the recent series of baccalaureate sermons published in full constituting a notable contribution to current educational literature.

In *School and Society* may be found from week to week outstanding educational addresses, such as the matriculation address of President Angell and the inaugural addresses of President Thomas of Pennsylvania State, President Farrand of Cornell, and Commissioner Graves.

*The National School Digest* embodies and presents the best



ideals, compelling facts, inspiring suggestions, helpful theories, proved methods, vital experiences, of the ablest men and women of the Nation. Their best thoughts and convictions are collated, organized and presented to readers in clear language and logical arrangement. It is the first and only magazine of its kind in America. It has but one object—to serve the school men and women of America. To make sure of not missing anything really worth while in educational literature—subscribe now for the National School Digest, 1125 Amsterdam Ave., New York City.

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### A COURSE IN THE HISTORY OF RELIGIONS

The Following Suggestive Paper Was Presented at the Chicago Meeting of the Instructors in Biblical Literature by Professor John P. Deane of Beloit College

This course is one that the department of Biblical Literature is sometimes expected to offer, although the instructor may not be specially trained in the field. The History of Religions seems less formidable than Comparative Religion, which appears to imply more in the way of the appraisal of values.

In a liberal arts college the study of the History of Religions is cultural and non-professional. It is a natural phase of the study of man, directing attention to phenomena which are of incomparable importance in the life of the race. The course may be carefully non-propagandist in method, and at the same time it may be of great help to the personal religion of the student by leading him to regard with reverence the various manifestations of the religious life, which are as real as physical phenomena and as worthy of our study.

The mechanics of the course here described were determined partly by the conditions under which it was given. It was a four-hour course for one quarter. As far as possible the work was blocked off by the week, and assignments were made on Friday for the entire following week. The larger part of recitation came early in the week, and a library assignment was often due on Friday. There were frequent tests, to give the student a chance to make the lesser groupings and generalizations as he went along.

Menzies' *History of Religion* was used as a textbook, and

was chosen because it presented in convenient form the most important facts of the subject. The textbook was extensively supplemented by outside readings, on which tests were given, or notes or outlines required. The course followed the general order of the textbook, but the instructor decided on the proportion of time to be spent on the several topics.

For the outside reading excellent detailed bibliographies were found in Barton's *Religions of the World*. Among the most useful books of reference should be named the *Introduction to the History of Religion* by Jevens, with its discussion of the primitive religious forms, and W. R. Smith's *Religion of the Semites*, which helps to make the connection with Biblical religion.

The course was enriched by several supplementary lectures on special topics. An American archaeologist spoke on the religion of the American Indians, a Latin teacher on Roman religion, and a Greek teacher on Greek religion as it appears in art and literature. A Chinese student also presented the religions of China. These outside lectures varied in their closeness of relation to the course, but they served to bring in fresh material and new points of view.

In a course that covered such a wide range of subject-matter it was desirable in some way to secure a unity of impression. To this end each student was expected to write a term paper. The subjects were general enough in their character to require practically a review of the entire course from one point of view. Some of the topics were: God, his Nature and Attributes; Worship, Forms and Places; Religion and Conduct; Creeds and Orthodoxy; Revelation; the Future Life. The writing of a paper called for a positive activity on the part of the student, and enabled him to hold, and to hold together, the more important elements of the course. In pursuit of this same unity of impression the instructor also sought to make clear the function of religion (to borrow Professor Foster's term) and its relation to civilization and progress. If this relation was clearly perceived the student might be expected to attain a genuine reverence for all religion, and to grow in his capacity for discrimination of spiritual values and in his loyalty to the best that he knew in his own religious experience.









